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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LI. CHICAGO, APRIL 9, 1903. NUMBER 6

Earth is a wintry clod:
But spring-wind, like a dancing psaltress passes
Over its breast to waken it, rare verdure
Buds tenderly upon rough banks, between
The withered tree-roots and the cracks of frost,
Like a smile striving with a wrinkled face;
The grass grows bright, the boughs are swoln with blooms
Like chrysalids impatient for the air,
The shining dorrs are busy, beetles run
Along the furrows, ants make their ado;
Above, birds fly in merry flocks, the lark
Soars up and up, shivering for very joy;
Afar the ocean sleeps; white fishing-gulls
Flit where the strand is purple with its tribe
Of nested limpets; savage creatures seek
Their loves in wood and plain—and God renews
His ancient rapture.

—*Robert Browning.*

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UNITY

VOLUME LI. THURSDAY, APRIL 9, 1903. NUMBER 6

"THE ASSURANCE OF THINGS NOT SEEN."

The grass I loved is greening in the meadow,
The baby fern uncurls its little frond,
The child I clasped with aching arms and tended,
Laughs in his play and waves youth's magic wand.

My lilac buds are thrilling with the chrism
Of quiet April rains from skies of gray,
My tulip bulbs are climbing out of prison,
My daffodils are bursting into day.

Shall these frail things live on when my strong spirit,—
The spirit fit to conquer, not to yield,—
Has ceased to live and love and give its perfume,
And I am less than flow'rets of the field?

Nay, I will bide my blossom-time in patience,
Assured my soul shall rise in Easter bloom,
And life shall yet renew her ancient spring-time,
In that sweet dawn, the Easter of the tomb.

EVELYN H. WALKER.

The chief local event of the week is the Mayoralty election, the outcome of which we go to press too early to chronicle. It is not too early, however, to note the dominant hopelessness, in all but strictly partisan and professional political circles, that there is any material advantage for the city to be expected from the triumph of either candidate. The feeling that an equally odious if not the identical "machine" is back of each ticket is common, and the average citizen is rendered discouragedly apathetic by his conviction that the desire to share the rich pickings anticipated from coming traction deals is the real source of campaign enthusiasm.

This, together with the revelations of municipal rottenness in New York City, and the recent discovery of grave irregularities in the management of the Post-office Department in Washington, has a tendency to cause the thoughtful man to hesitate in his advocacy of municipal ownership of public utilities and the enlargement of governmental control over much now left to individual exploitation. It is undoubtedly true that there is a serious warning in all such failures against supposing that mere transfer of authority from one party to another, or from a man in one capacity to the same man in another capacity will of itself purify the Augean Stable of municipal or national administration. Not until a higher standard of civic morality, for both the average voter and the average official, has been evolved, may we look for the clean hands in public places that we still hope to see.

Unfortunately, there are many indications in the literal signs of the times that the disease of which these administrative carbuncles are symptoms is very deep-seated. No symbol is too holy, no emblem is too sacred, no name is too great to be prostituted to the service of huckstering wares harmful and demoralizing, unfitting the user for either public or private superiority. Other signs strike more directly at the foundations of public morality. Our cars and walls and billboards are placarded profusely with invitations to buy clothes, furniture, diamonds on credit, to borrow money on the uncertainties of weekly incomes under the seal of secrecy, our journals are full of incitements to gambling and investment in impossible schemes of sudden enrichment. All this is simply systematic training of the public in extravagance, recklessness and disregard of accountability. It is the flowering of the Upas Tree of Commercialism, and the whole social atmosphere is poisoned with its effluvia.

Another illustration, in another sphere, of the essential soundness of the popular judgment and its response to honest intent and sincerity of life is the widespread endorsement and affection which was the lot of that helpful, large and inspiring personality which has so recently passed from among us—Dean Farrar. Official ecclesiasticism could not fully digest him. An old verger of Canterbury, expatiating to a sympathetic party of tourists from America upon the man whom he loved, explained: " 'E might 'a be'n a Bishop, only you see, ther's something 'e don't believe." Just this manliness not to believe all that tradition demands and the honesty to confess it, the breadth and candor that could include Seneca and Marcus Aurelius by the side of Paul among his "Seekers after God," gave him, as a like spirit gave his friend and kindred soul, Phillips Brooks, a diocese wider than any formal Bishopric and gave him a cure of souls as wide as Christendom, which feels bereaved indeed, now that he has gone.

Nevertheless, there is a more hopeful side of this subject, and it was brought clearly to view in the hearty and general welcome given President Roosevelt last week. It was an indication that the great public heart still is sound enough to throb responsively with a note of true sincerity and honest purpose to advance the general good. For, however some of us may differ in our estimate of the wisdom of certain of his acts, the common citizenship of our country is not far wrong in its belief that his aim is to do justly and deal rightly with all men and all interests committed to his office. A notable instance of this desire is the recently terminated service of the Strike Commission which many thought he went out of his way and even beyond his prerogative to institute, but which has already fully justified both itself and him in the sane and judicial report which it has rendered. The consequences of this one act in the interests of the general public are likely to be so important and far-reaching that this alone will justify the acclaim with

which the dense crowds hail him wherever he passes, as well as the confidence in his honesty of purpose which underlies it all.

Within the acceptance of the leadership of such prophets of the best and brotherliest lies a sure testimony that humanity itself is slowly rising to take its place by their side. This is further evidenced by the steady trend, more manifest this year than ever before, of the entire religious community, whatever its local names and division, toward the recognition of a common heritage in the spirit and associations of that period held sacred in several large communions as Holy Week. It is fully possible for all who recognize the importance of the life of the spirit to meet on this common ground without assenting entirely to all that is claimed bv some as the basis of this observance. It is enough that self-sacrifice in its most consummate embodiment is here with its imperial summons to imitation, that divine sympathy with human needs finds fullest expression and love its manifestation, that here a heavenly Father offers forgiveness to his sinful children of earth. Whatever may be lacking in attainment, and whatever painful defects mark the practices of many, the growing convergence of once widely sundered sections of men toward these ideals as their holy of holies is a hope-inspiring sign.

The culmination of these motives is in the Easter Day itself. It still stands, as it has in many lands and ages stood, as a localizing in time and space of the great Aspiration. In this one day the bounds of moral limitations are transcended. The prophetic soul revels in the expectation of a new and larger life. Whether its origin lies in the celebration of the spring solstice, or it represents the Oriental idea of the emergence of all life from an embryo given by the Creator, or it summarizes the Christian hope of immortality, these all are strands in the same cord, they are witnesses to the one outreaching of the human heart after assurance of higher life evolved from this. In this expectation lies the persuasion at the same time of continuous uplifting of humanity till it be capable and worthy of that condition.

"Behold the mystery of creeping things!
A little spinning and then day is spent.
A dreamless rocking in the silken tent,
And then the glory of upbearing wings.
Behold the mystery the brown earth shields!
A little sowing, a swift touch of death,
The unseen stirring of some quickening breath,
And young grain covers all the barren fields.
A troubled toiling, a few weary years,
A little loving, seeming scarce begun—
And night falls swiftly and our day is done.
Love only dies not, through deep sleep it hears
The Easter chiming, spreads its wings abroad,
And rises swiftly to the feet of God."

The Proclamation of the Czar.

We cannot read this peculiar document, issued by the Emperor of the Russias, without asking whether the twentieth century is going to keep pace with its material progress by correlative spiritual progress. It bids fair to be a century of great deeds; will it also be a century of great hopes, great sentiments and great spiritual life? If so, the end of it will show us a state of society marvelously changed from the present. These anticipations of human development do us as much good as the realization. Indeed a great deal depends upon our power of foreseeing ideals. We count, as certain of realization, railways crossing all the continents; accompanied by telephone and telegraphic intercommunication. We are almost certain that Africa will become a well known and civilized continent; that the Amazon will be the center of a vast civilization; that groups of republics will cover the earth; that the Pacific will be the center of international commerce and comity. With all this shall we foresee, confidently, such a development of humanity and good will that wars shall be vacated forever, and the spirit of strife supplanted by the spirit of good will? Are we really coming somewhere near to the end of the savage era, when the Golden Rule can begin to take possession of human affairs?

Russia has given us little else than startling manifestations since Peter the Great and the Romanoffs got control of Slav and Cossack. It was a wonderful system that blended together such diverse elements; and is still going forward to fuse, in the crucible of a single nation, a thousand different peoples, as unlike as the Persians and the Kalmucks. The present Czar, whatever may be said of his personal rule, did really give to us The Hague Tribunal. We cannot forgive that outrageous despotism which grinds Finlanders and Polanders under the heel of brute force; but we can recognize the fact that the Czars have been, for the most part, handling strange material, material that could only be managed by centralized power; and we are not anxious to gauge events in Siberia and Turkestan by the course of affairs in Massachusetts and Illinois.

The proclamation of March 12 is quite as startling as that by which Alexander freed the serfs. It means a courageous spirit, and a benevolent disposition, to undertake an affair of this kind, in the teeth of the opposition of a corrupt nobility. It provides for freedom of religion, everywhere throughout the Czar's dominions. It must not be forgotten for a moment that any such freedom cannot be secured to the Emperor's subjects by a proclamation. It will require force; and that for many years to come. It is more than a dreamy enthusiast could expect, to suppose that the Jews will secure anything like civil rights and religious freedom in a land where every man is educated to hate them. However, the Czar has done all that he can, in the way of proclaiming religious freedom. It will undoubtedly go very far to prevent those extravagant and diseased manifestations of sentiment and life, which are found in the non-orthodox sects scattered about Russia. The proclamation, however, goes much farther; it proposes to improve the conditions of village life and of the peasantry. It must be borne in mind that the rural population of Russia is still in a social state of communism—a communism hardly beyond that of the earliest eras of agriculture. Land is owned in common, and is worked in common, with common tools. The rural population, however, does not live on the

farm, but in a communistic way in herded towns or villages. The Czar proposes no radical revolution or change; but, as he says, to make it easier for the individual to sever connections with the community, with which he belongs, if he so desires. Without delay measures are to be taken to release the peasant from the present burdensome liability of forced labor. Thorough reform is to be effected in the provincial government and district administration; while attention will be devoted to securing closer co-operation between the communal authorities, and the trustees of the orthodox churches. In other words, while there will be religious liberty, there will be brought about, as far as possible, co-operation of church and state. The Czar considers his proclamation to indicate only the beginning of a great social evolution. He anticipates a revision of the laws of the rural population; and he provides that this shall be accomplished by government councils enjoying the public confidence. He places particular emphasis on efforts to create national economy, by the way of state-credit institutions; and especially banks for the peasants and the lesser nobles. In this respect he is reaching beyond what we have yet been able to evolve in our American social life—that is, a near-at-hand savings bank system, to encourage economy in the poorer classes—a postal savings bank.

The world owes the Czar a debt of kindly sympathy and an effort to appreciate the great difficulties involved in a paternal system of government. It is far easier to point out the evils of an autocracy, like Russia, than it is to give due credit to a system and a government, that is, at the same time, building the Siberian railway and proclaiming religious liberty over one-third of the civilized earth. E. P. POWELL.

Cheerfulness.

It isn't raining rain to me;
It's raining daffodils.
In every dimpled drop I see
Wild flowers on the hills.

The clouds of gray engulf the day,
And overwhelm the town;
It isn't raining rain to me.
It's raining roses down.

It isn't raining rain to me,
But fields of clover bloom,
Where any buccaneering bee
May find a bed and room.

A health unto the happy;
A fig for him who frets.
It isn't raining rain to me,
It's raining violets.

—*Anon.*

"Don't object that your duties are so insignificant; they are to be reckoned of infinite significance, and alone important to you. Were it but the more perfect regulation of your apartments, the sorting away of your clothes and trinkets, the arranging of your papers, —'Whatsoever thy hand findeth to do, do it with all thy might,' and all thy worth and constancy. Much more, if your duties are of evidently higher, wider scope; if you have brothers, sisters, a father, a mother, weigh earnestly what claim does lie upon you, on behalf of each, and consider it as the one thing needful to pay them more and more honestly and nobly what you owe. What matter how miserable one is if one can do that? That is the sure and steady disconnection and extinction of whatsoever miseries one has in this world." *T. Carlyle*

CORRESPONDENCE.

The Congress Itinerary.

Tuesday morning Mr. Jones and Mrs. Thomas addressed "The Woman's League of Liberal Faith" in Pasadena. The League is under the able leadership of Mrs. Wilkes, pastor of the Unitarian church at Santa Ana, and a worker in all that makes for life at Los Angeles.

"Social Unities," the general theme for the afternoon, was introduced by Rev. Dana W. Bartlett, pastor of a Congregational church of the city known as the Institutional church. In fact, this church forms an end of the line of colony work in which Mr. Nelson is engaged in Indio. "Human Misfits in Our City Life," was his subject, in the discussion of which he referred to local conditions as follows:

> But a few Christian people have asked to be used in this hand-to-hand work, but I know people from nearly all the churches have come down into our neighborhood with rummage sales, and have taken away thousands of dollars with which to carpet their churches.
>
> I have lived here for seven years. During that time but two ministers of this city have personally made a study of our neighborhood.

The audience was greatly interested in his frank recital and fervent plea for help—Los Angeles against the law of the state licenses; what is known as the "Crib." "We will not stand the removal of the scarlet women of the town into our midst," he said, "but wherever they are, you good people on these streets must pay the penalty as well as we who live among them."

He spoke with great earnestness and at the close the motion was made and carried that the Congress should print that portion referring to local conditions in the city papers, even though it were paid for at advertising rates. A collection followed. People gave their money freely, but what was of more importance, they stopped to question, Why "advertising rates?" Why the Congress should be accorded so scant a welcome by the press? Why men standing for highest ideals in thought and living—men known and loved for their works—like Mr. Nelson of St. Louis and others should not be honestly reported? However, it was not a matter that troubled the visitors, for nothing could prevent successful meetings, but citizens through civic pride and love of fair play and courtesy to visitors, to say nothing of the cause, might well demand just treatment.

But the press, as a rule, is only an echo, and why marvel at an echo? And here it might be well to confess to UNITY that not all people are yet ready for its gospel, and not even all who would gladly hear themselves are brave enough to be counted in. Much was said about the opposition of the ministers of Los Angeles and the majority of orthodox pulpits did stand aloof. This was expected, but through courtesy and love the invitation was extended to all and would be again, over and over and over with the hope of growing fellowship.

They did not oppose nor were they unkindly disposed. They were gentlemen. To be sure, some merriment was caused by a Baptist pastor on the Sunday previous who referred to the Congress after this manner:

> Wolves they are in sheep's clothing, imps of Satan arrayed as angels of light, stirrers up of sedition, mischief-makers and propagators of heresy. They have called a congress of religions in this city to wrest, if possible, the crown of joy, the hope of eternal life from poor, pusillanimous and unstable creatures before they shall have become rooted and grounded in the doctrines of the gospel. It is exceedingly gratifying to note that the vast majority of reputable ministers have given these "strolling sons of Seeva" the "marble heart," and it is to be earnestly hoped that their numbers shall always be confined to that blessed minority which precludes the possibility of bringing the glorious conditions of this country to the ig-

norance, poverty and squalor of the realm where Buddhism, Mohammedanism, Confucianism and other balderdash is rampant.

Our love of family, our comforts of home, our blessings of good government, the protection of law and order guaranteed to us in this country; yea, and the very dignity of our modern civilization is all the direct result of our faith in and our loyalty to the God of Heaven and his son, Jesus Christ, and shall we suffer these shameless blasphemers to stalk unmolested about our cities, inculcating their pernicious doctrines? Ahab is no more, the dogs have long since licked his blood, he has gone to render his account to the God whose prophets he withstood, whose law he violated and whose counsels he disdained, but the judgment pronounced by his own lips upon his disobedience is still active, and it will most certainly be executed upon the man, city or nation guilty of like offense.

But every pastor, as well as every sane man must have been filled with pity for him. At least we were. Yet the irony of the situation was unconsciously depicted the next morning by great headlines in the papers reporting the pulpits, "Wrangling in the Churches," etc., etc. The Episcopal rector was battling with the ecclesiasticism of his church, the leading Baptist church was rent asunder by internal feuds, another lifting the cudgel of the middle ages against the Congress. Columns were given to all this, while the meeting at the Temple, where Jew and Christian, orthodox and liberal sat in fellowship and love, received no report.

Rev. R. M. Webster, Christian Socialist, a gentle spirit who lives the words he speaks, followed Mr. Bartlett on the general subject of sociology. Those who do not know words, much less principles, call him and others of like message "anarchists," and so they do Tolstoy.

Rev. F. M. Wheat (Congregational) followed in a strong address on the same theme, after which Mrs. M. E. Garbutt took the place of William Lloyd Garson in an earnest plea for a closer study of the problems of every day life.

On the closing evening Rev. Alfred W. Martin, of Tacoma, well known to readers of this paper, gave an address on "The Future of Religion," and the editor followed on the common grounds. Mr. Martin is a classic, polished, magnetic speaker. He said in conclusion:

The religion of the future will have a cosmopolitan fellowship instead of a sectarian fellowship. It will seek to unite men, not in the bonds of Mohammedan love or of Christian love, but in the higher bonds of human love. It is not enough, friends, to be brothers and sisters in Christ, or in Mohammed, or in Buddha. We must be brothers and sisters in humanity, with all the rest of mankind. Brotherhood can mean nothing less than this. I look forward to the time when the sects will cease to set up their respective dogmatic statements as tests of fellowship, and recognize the higher and more brotherly fellowship, which unites men on the common basis of the human yearning to learn the truth, love the truth and live the truth, whatever it may be.

Mr. Jones carried the house by storm. Rabbi Hecht spoke of the blessed influence of the work done at the Congress. Dr. Thomas gave a parting blessing, and the session closed by prayer and benediction.

The reception tendered the visitors by some of the ladies of Los Angeles led by Madame Severance, was a most informal affair, pleasant, inspiring to all. The club rooms were opened and the welcome everywhere expressed. We shall never forget the blessed memory of that parting meeting. A few spoke, some sang, light refreshments followed and all entered into a larger life because of that exchange of greetings and interchange of love.

If some good friend of the cause would venture a little sum to put a man like Mr. Falconer in the field, the Congress idea could not only be planted in every state as it is today, but be gathered up, centralized and made an active power for unity in the country. The foremost clergy, the most noted scholars, scientists, writers, leaders in reform and philanthropy, are ready to give their services, and everywhere people gladly and gratefully bear necessary expenses of travel and rent of auditorium. The need is for the practical bringing of the two together. Mr. Falconer is especially adapted to this. He has culture, judgment, tact, devotion and industry. In other words, he knows all but defeat. Without doubt the work would be everywhere self-sustaining. Will not some friend take the hint?

Francis Murphy, the temperance lecturer, is now permanently located in Los Angeles, speaking every Sunday evening in a crowded hall and looking after those who need his aid through the week. He dropped in upon us the day after we arrived, and this is the way the *Express* put it:

These men are old-time friends, and when Mr. Murphy learned Dr. Thomas was in Los Angeles he hastened to call and pay his respects. Dr. Thomas had heard a story to the effect that the temperance lecturer had passed away, and for a long time had mourned him as dead, so his surprise was, of course, great when Mr. Murphy was announced.

"Why, Murphy, you're dead, aren't you?" exclaimed Dr. Thomas, with a suspicion of awe in his voice. Mr. Murphy appreciated the situation, but made known the fact that he was very much alive, and he and Dr. Thomas renewed in a pleasant manner their old acquaintance.

"Who is this Jones?" asked a gentleman of Mr. Falconer. "Does he have a church in Chicago?"

"Yes."

"Where is it?"

"Over on the south side."

"Oh, yes; I know now. I went there once. Do you know I went to his church and sat down and pretty soon he came in and the fellow looked so confounded solemn I skipped out. Yes, sir, I *got out.*" This will be interesting to those who never fail to see a twinkle in the eye of the pastor.

The ride from Los Angeles to Santa Barbara is full of interest. The large olive orchards are the largest in the world, it is said, the great bean fields tilled as carefully as gardens of Europe, and the sugar beet industry stretching along the line, culminating in the mammoth Oxnard factory of the coast, have transformed the old quiet valleys of the missions into a great, hustling, wealth-producing center. Yet not all the traces of early life are obliterated. Ramona's home, with its vine-clad porch, still remains, and the mountain by its side with its solemn cross. Here and there a mission blinks its cloistered life into the new sunlight of the transformed world and rubs its adobe walls against the more practical worldly spirit of today.

One loves to think of the old fathers treading the paths, leading the people along the gentler ways with the spirit of consecration and love that marks all their history. And yet just now it seems oddly out of place to see two score men as at Santa Barbara Mission, shut themselves away from the world and devote their lives to piety—piety of the cloister, when the great need of the world is pious contact, godly living in business, society, education, politics, the godliness, manliness of Christly doing as well as being.

At Santa Barbara we were joined by Mr. Jones, who had remained to preach at Santa Ana, now en route to Stanford University, where meetings had been arranged by Dr. Heber Newton and associates.

President Jordan presided at each session. There was variety in dress, color, nationality and faith, but only one spirit, that of love and fellowship. Anagariba Dharmapala was the Buddhist speaker at the Parliament of Religions at the World's Fair, and was welcomed by new and old friends alike. The Swami Ram is a new man to this country, young, consecrated, cultured, making his home at present with Dr. Hiller, of San Francisco, but later will be at Chicago. Dr. Lewys is an English gentleman, a man of wide learning, who has studied and espoused the Jain religion.

So much has been written and read of Stanford University that it may be presuming to dwell upon it

here, and yet readers of UNITY know and love its president and have been deeply interested in its growth. And then, too, one cannot really know the largeness of its plans, its prospective greatness until he stands under its shadow, beneath that memorial arch second only in size to the Arch of Triumph in Paris, walk the long corridors of the quadrangle, marvel at the symmetry and beauty of the "stone age," as Dr. Jordan now depicts this half completed city of buff sandstone, and finally when the halls of science, history, literature, lose their charm, turn to the chapel, the building and the beatitude of the whole campus. Here Mrs. Stanford has wrought her highest aspiration in stone, mosaic, carving and color. The church is in memory of her dead, to the glory of God and to the ministry of the living. No words can portray the beauty of the chapel facade as it first greets the eye, with its graceful arches, delicate carvings, and crowned with a mosaic representation of Christ's sermon on the mount. The figures, more than forty in all, are in color, with setting of burnished gold. In the center and above all stands the Christ, proclaiming his message to the world. Already one feels it is good to be there. Within it is story and music and art. One hundred and ninety feet long, 156 feet from transept to transept, 106 from floor to dome, with seating capacity of 2,200. The story of the Christ life is told in the lower windows of the church by pictures from Shields, Plockhorst, Hoffman, Hunt, Doré, Dietrich, Carlotti and others. In the clear story are the single figures of Old Testament characters. The altar is of pure white Carrara marble, surrounded by the richest decoration of the edifice with great windows of stained glass above, depicting "The Nativity," "The Crucifixion," and "The Ascension." Below is "The Last Supper" in mosaic, from the Sistine in the Vatican, copied by special permit of the Pope. The marble statues of the twelve apostles in their niches of burnished gold, Michael Angelo's Old Testament prophets above, Jeremiah, Ezekiel, Samuel, David, Elias, Moses and Isaiah; a seraphic chorus circling between prophets, in stone and mosaic, singing of the "World's Redeemer," the pulpit of stone, the bronze lectern, each figure and mosaic and carving a study in itself in color, design, symmetry and beauty. And centering and circling all above is the dome, filling the church with the softened light of its richly frescoed walls.

Mr. Jones preached the morning sermon on the Sabbath and Dr. Thomas in the afternoon, both to large and attentive audiences, organ and organist adding of their store to the worshipful hour!

But, after all, what are stone and mosaic by the side of lives sculptured and tempered and toned for life,—a tremendous work. It takes great men to fulfill the ideal of Stanford, to lead that strong army of young men and women, the flower not of the West alone but of all parts, who find a home in this university of the slope. They are here not for free tuition, not a record in athletics, not family purse, or blood, or brain, or lack of it, but because the ear has caught the music of the voice, "Come up higher." If I understand Stanford, the students are received not altogether on what they have accomplished, but upon what they can and will do in the future, and a few months tell the story.

And great men have been and are in the faculty, and some day, when the income of the $30,000,000 shall have done its work in stone, then who can measure the work in hearts and lives?

Dr. Jordan is a man for the place, wide experience, great executive ability, tremendous power for work, democratic in nature, lofty in ideals. The university can be congratulated on the acquisition of Dr. and Mrs. Heber Newton to its heart life. Mind culture is much, heart culture is more, but when both are combined in one, coupled with a deep yearning, loving sympathy for life, there is the ideal teacher or preacher a great delight to me. It seemed as though I had fumbled over his writings all my life, yet in his boyish enthusiasms he was the youngest of us all, younger than "his father," as Dr. Thomas called his artist son.

The Congress was delightfully entertained at an informal lunch at their home. Think of it, ye housewives, what a perplexity to serve Christian, Jew, Jain, Brahmin, Buddhist and Vedantan at the same table, for religion as well as race cuts a broad figure in the menu, *i. e.*, some do. Mine doesn't, but perhaps that is because mine is not the real. But whether or not, anything that's going goes with me. Yet I have much respect and sympathy for the fellow who "can't go" everything.

But the lunch was dainty. Each was brought in time to his own, and the spirit—it was all spirit. "The greatest shall serve," remarked one, as Dr. Newton passed from chair to chair with his offerings, and we all said "Amen."

The Monday following we lunched with Mrs. Stanford. Whoever has met this builder of Stanford will not forget her towering strength. Did you think she was a society woman, or a rich woman who did not care to use all her money on herself or some one of great wealth who wished to erect something that would speak of millions to the generations to come? She is none of these, but a woman of purpose, ideals and consecration to those ideals. Her life is embodied in that university—breath, meat, drink—all. Her devotion to the sacred mission entrusted to her, her interest and enthusiasm in its gradual enfoldments, keep her young and strong. She is 73, with the vigor of 50. Mrs. Stanford took the two doctors by her side and discussed the plans of the future. Swami Ram and Dr. Hiller and Dr. Newton indulged in a few stories, while I was given a seat between Dr. Jordan and Mr. Batchelor, Mrs. Stanford's brother, who is treasurer of the university and who has charge of the great estate. Sixteen thousand acres comprise the farm on which the university is located. There is another outside of 22,000 acres and still another not far distant of 56,000. Then I think from the agricultural wealth of the Stanford estate 3,000 acres are in grapes. I am interested in grapes, too, but not in wine, with a patch about as large as your hand compared with this, hence, with all respect to my learned neighbor on the right, I fear there was more grape than Greek culture exploited at that end of the table. The editor hastened away to make, as Bill Nye said, "an able speech" to the students. Anyhow, a San Francisco paper said it was "eloquent," whether UNITY believes it or not; the others tarried to enjoy for a little longer the genial hospitality of the Stanford home.

In our ride over the farm we were taken to the noted Palo Alto stables, now being rapidly depleted of animals, as Mrs. Stanford no longer wishes the care of outside matters. We saw the burial ground of the most noted racers, with a general tombstone or historical data in marble on one side of which was recorded Electioneer, with pedigree, sire of more noted horses than any other in the world. However the skeletons of the three fastest are in the museum.

Among the many pleasant surprises that have greeted us everywhere was the meeting at Leland Stanford with Abbie Carrington, who for so many years was one of the great singers of the country and for three years sang for Dr. Thomas at McVicker's. She has lived abroad largely, several years in London, and while there married Dr. Lewys, one of the speakers at the Congress, a noted musician, with schools in London and Paris. They have recently located in San Francisco. Now it happened that his daughter, who was baptized at McVicker's, wanted to be married and Dr.

Thomas happened to be on hand at the right time. The day was set,—by the bride? Not at all. By the pastor and bride's mother, of course. On that day we went to the city, was taken to the home, greeted by the family only, and a happy young man, who had just returned from three years' service as surgeon in the Philippines. Dharmapala, their old friend, came. Dr. Thomas pronounced the word, Dharmapala joined again by the thread after the Buddhist custom, repeating in English his counsel to bride and groom. The bride, who is a fine pianist, played, Mrs. Lewys sang and her husband accompanied. In response to a request from the Doctor, Mrs. Lewys gave "The Old Kentucky Home," in that great, full, dramatic, but tender voice. Well, I shed a few tears.

VANDALIA VARNUM THOMAS.

(To be continued.)

The Congress of Religion.

HELD AT LOS ANGELES, CAL., MARCH 8-11, 1903.

The Perfect Whole In Religion.

OPENING ADDRESS BY REV. E. B. WATSON, OF UNITY CHURCH, SAN DIEGO, CAL., AT THE WOMAN'S CLUBHOUSE, MONDAY AFTERNOON, MARCH 9, 1903.

Beauty through my senses stole;
I yielded myself to the "perfect whole."

When we contemplate the world in its spiritual aspect we find it to be the structure and habitation of the Infinite, every part manifesting the presence of the Divine life—it is "our Father's house."

Our great Master reached a sublime point in his earthly experience when, as he contemplated the ongoing of his life, and the lives of his followers, he exclaimed, in a gladness which we have not fully understood, "In my Father's house are many mansions." Here for the spiritual being the statement is complete. It is full, harmonious, satisfactory.

For the growing life, for the creature of change and progress, for those whose friends depart, whose associations and higher relationships reach onward, nothing can be more comprehensive, nothing more replete with meaning, than these world conceptions of the bold and confident spirit. The universe is the "Father's house of many mansions," our lives are "an habitation of God through the spirit." The inner and outer infinite diversities corresponding with the wide and complete design and arrangement of the many mansioned world.

We are not to contemplate these facts on the plane of sentiment merely. We are not simply to seek comfort for sad hearts in an hour of bereavement.

This gathering is not a funeral. It is a business meeting. It concerns the great world of the living. Our plans are based upon the deepest foundations of religious belief, principles that hold together the vast structure of the temple of life.

The everlasting Father, the infinite and eternal energy, dwells in every part of the great house, is present in all the mansions, apartments, stories, sections, cycles and spheres. In no part do we find gloomy prison dungeons, or death chambers. In some beautiful way each mansion entertains, or harbors, the life of the spirit in the degree of its fitness. All these expressions such as "God's temple," "Father's house," "Habitation of the spirit," indicate possible or actual completeness, a vast harmony and agreement. In the divine plan of the spiritual edifice, its possible larger revelation, its expanding faith and hope and love, we shall not find a house divided against itself. When we have found and have learned to use the keys and can follow and understand the plan we shall discover a world of infinite harmonies. This wondrous manifestation of being, infinite in form and adaptability, "An habitation of God through the spirit," can only be a vast temple of life and liberty.

Through the dividing lines that indicate plan, adjustment, selection, through these walls of separation run the magic connections of the "perfect whole." Through the boundless scope of this mansioned creation nothing stands entirely isolated. Every capacity is related to some other created gift. Every life has an outlet to something larger, a frontage on a wider prospect where the beautiful temple gates swing outward, and the highways of creation lead onward and upward.

Beneath these eternal forms, so different in their material aspects, is the abiding place of the spiritual, a vast scheme of development through which the one infinite and eternal energy is seen working, and faculties are reaching up to added power, to wider scope.

Through our differences over non-essentials we, the children of the one great Father, stand excluded from the enjoyment and power of the perfect scheme of soul growth. Could we but find our way into the harmonies of the spiritual world, could we but stand within this Heavenly dwelling place fully aware of the beauty and purpose of every form to which our lives are related, what a congress of spiritually minded men and women might we not have at this time! Could we embrace within the reach of thought and vision this varied life, its strength and depth and wonder, its faintest thrill of creature joy and love and fellowship, all a part of these grander emotions of our lives as we are related to them in the house of creation, what a prospect of completion we might gain! Could we hear and understand these signals, these interchanges of experiences, of joy or sorrow, could we know the Genesis and Revelation of all, what a wide relationship would be ours! How perfectly adjusted and complete the plan might appear! The most helpful and suggestive thought in religion, either as found in our right acquaintance with nature, or what has been termed "'a supernatural revelation," is that we are sharers in one great household of the one life in and through all. That life of man on earth most worthy of a record is the history of his discovery of his fine relationships on every hand. In all his undertakings what aids have come forward! What fittings into his plans! What good intentions and friendships! Into his life, his religion, has come the clear consciousness that he is being introduced to a "perfect whole," a life plan that embraces the thought of the "whole family" in some grand dwelling,

"By God's own light illumined and foreshadowed."

Thoughtful men are being impressed as never before with the "wholeness" of life, the important place each form of being, each manifestation of energy may occupy in the long chain of development.

The first crude improvement in man's method of labor is a part of the world's perfected system of engineering. The first poor attempt at melody, the dim vision of a lofty form for an exalted thought, is a part of the wide world of music of today. The first trembling attempt to draw the line of beauty, to paint an idea, an emotion, is a part of the world's art. The first improved expression of a human thought is a part of the rich world of literature and language. The first poor offering of devotion, the dim consciousness of the infinite, the hunger and unrest in the human heart, are parts of the religious life of the world today, parts of its architecture, its mighty voice of song, its ministry, its life of the spirit in the soul. The little worm going up to its life of gay wings and airy flight is a part of the vast world of development. We discover that the facts most important in our lives are most important in the lives of all men. Laws essential in nature on our planet are essential in universal nature. Again and again the hearts of men have stood still in wonder and

expectancy at the first lifting of the veil disclosing an infinite harmony, a wider sway of universal law. Men everywhere are desiring to return to first principles. The mind asks for the resting place of universal law. The grander revelations of eternal goodness and wisdom have come to those who have sought after the simple methods by which God works in creation. From different points of observation in nature men for years were moving toward the great truth of evolution. Said Mr. Fiske: "To discover a great truth usually requires a succession of thinkers."

After patient observation and prodigious labor Kepler came upon the idea that he might compare the different powers of the members which express distances and times of revolution, and he discovered the law to which all planets are related. All planets then known or all that have since been discovered were reduced to such simplicity that you can assign the place of a planet at any instant of time. But Kepler's grand observations did not stand isolated. They were related to the patient labors of other seekers after God, and law, and order. The story of the heavens only tells how these children of the great household have all along tried to "think God's thoughts after him," and rejoiced to see the day of the planet harmony. So Newton was but one of a great family. So all his associates who have helped to discover the universe were of the one family. Those who have arrived at the point of operation of universal principle in nature have discovered the widest human fellowship and the perfect wholeness of the house of the Divine habitation.

As we stand before this bright prospect of a united spiritual life it seems to me that the heart of man must beat more quickly than over the discovery of universal law for plant or planet. Through different lines of approach, by the many mansions of our Father's house of life, we are coming to join the "whole family." Life is one. Truth is universal. When the whole human life shall be given to the whole truth, then Christendom shall move like the heavens from confusion to complete simplicity.

This unpleasant aspect of the "divided church" shall pass away and then shall we not sing with the soul in "Each and all,"

"Beauty through my senses stole;
I yielded myself to the perfect whole."

The Rhodora.

On Being Asked, Whence Is the Flower?

In May, when sea-winds pierce our solitudes,
I found the fresh rhodora in the woods,
Spreading its leafless blooms in a damp nook,
To please the desert and the sluggish brook.
The purple petals, fallen in the pool,
Made the black water with their beauty gay;
Here might the red-bird come his plumes to cool,
And court the flower that cheapens his array.
Rhodora! if the sages ask thee why
This charm is wasted on the earth and sky,
Tell them, dear, that if eyes were made for seeing,
Then beauty is its own excuse for being;
Why thou wert there, O rival of the rose!
I never thought to ask, I never knew;
But, in my simple ignorance, suppose
The self-same power that brought me there brought you.

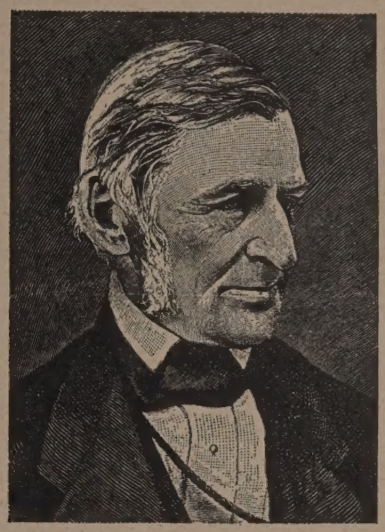
—*Ralph Waldo Emerson.*

When *Harper's Magazine* is being printed, the women who are employed to sort or gather together the different sections of one copy of the periodical handle 1,000,000 of these sections in one day. This gives some idea of the work involved in getting out one edition of a popular magazine. A statistician in the Harper factory has also computed that each of these women, while gathering together the separate sections of the *Magazine* preparatory to binding, walks from five to seven miles a day. The women are incredibly swift of movement, their hands whirring back and forth like humming-birds.

1803 MAY TWENTY-FIFTH 1903

RALPH WALDO EMERSON

A CENTENNIAL APPRECIATION.



IX.

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Emerson as a Reformer.

By George Willis Cooke.

Emerson was in no sense a reformer by profession, though he was friendly to many of the reforms that were seeking to establish themselves in his day. He had no gift for public affairs, and no liking for the heat of contest. As a student he was somewhat of a recluse, being busied with his own thoughts, and reluctant to come out of his seclusion. As the agitation against slavery went on he took the side of the lovers of freedom, and spoke many times on their platform or in behalf of the cause they championed. He was also friendly to the cause of woman, seeing clearly that the democratic principle must apply to both sexes alike. In the "Memoir" Mr. Cabot, who was unfriendly to the cause of woman, makes Emerson seem to be also on that side by the suppression of most of the facts that would have proved how boldly Emerson made his doctrine of individualism apply to women as to men.

Emerson was friendly to some of the lesser reforms of his day, and tried his experiments with others who sought to set the world aright. He had his time of being vegetarian, but soon fell away from the faith, though no lover of excessive meat and drink. He was a convinced friend of manual labor as a means of true manhood, as his diary and his lectures will abundantly prove. He worked in his own garden patch, and in caring for his acres by Walden pond, feeling that labor with the hands was good for mind and soul. He said of the philosopher, in his lecture of 1841 on the reformer: "Let him till the fruitful earth under the glad sun, and write his thought on the face of the ground with hoe and spade." Though he would not join in the Brook Farm and Fruitlands experiments at a reformed life, he had his own experiments to try in that direction. He invited Alcott and his family into his house to share in its life and in its advantages. When Mrs. Alcott would not consent to this experiment he called in Thoreau to share in his walks and to teach how to accomplish the out-of-door tasks he had undertaken with spade and hoe and grafting

knife. He had a wish to bring the help of house and farm to the common table, but this attempt was not successful because the helpers would not accept the invitation he gave in a most friendly spirit.

The task of the reformer implies that he make use of social means, and this Emerson's individualism forbade his doing. It was an established conviction of his that all reform must begin with the individual, and that social reformation is impossible. This idea of his determined his relations to the reforms of his day, and also established for him the methods of reform he could adopt. Only those reforms that gave sanction to individual action met with his approval. His attitude towards Brook Farm shows how positively he met all attempts at reconstructing society by concerted steps of social action. His was not the method of the socialists of that day, and all they attempted he distrusted. He was drawn to the Brook Farm experiment because of the persons it brought together, and because of its protest against the conventionalisms of society and its selfish spirit of greed; but when he faced the situation seriously he withdrew his desire to try such a method of reformation. In a letter to Margaret Fuller he wrote: "At the name of a society all my repulsions play, all my quills rise and sharpen." When Ripley and others went to him with their plans he wrote in his journal, after the interview: "I wish to be convinced, to be thawed, to be made nobly mad by the kindlings before my eye of a new dawn of human piety. But this scheme was arithmetic and comfort; a hint borrowed from the Tremont House; a rage in our poverty and politics to live rich and gentlemanlike; an anchor to leeward against a change in weather. I do not wish to remove from my present prison to a prison a little larger. I wish to break all prisons." His conviction was that all human institutions must find their roots in the individual soul, in their ability to develop and express individual nature. He found that they had been cut off from that source of their life, and that they had only a superficial being. In writing to Margaret Fuller, he said to her: "Diet, medicine, traffic, books, social intercourse, and all the rest of our practices are equally divorced from ideas, are empirical and false. I should like to put all my practices back on their first thoughts, and do nothing for which I had not the whole world for my reason."

Emerson was thoroughly an individualist, a believer in personal freedom, an acceptor of the democratic idea, a convinced Protestant, a claimant for the power in individual initiative. In his lectures on New England reformers he said: "It is of little moment that one or two, or twenty errors of our social system be corrected, but of much that the man be in his senses." "The effort of the reformers," he declared, "has made one thing plain, that society gains nothing whilst a man, not himself renovated, attempts to renovate things about him." He believed that there could be no reform of the many while there was not reform of the one. In a word, it was his idea that the conditions of social progress are to be found in the soul, in putting the emphasis upon spiritual truth. "What we call our root-and-branch reforms of slavery, war, gambling, intemperance," he wrote, "is only medicating the symptoms. We must begin higher up, namely, in education." But education with him was the training of the soul, the putting it into right relations with the spiritual order. "Whilst," he declared, "I desire to express the respect and joy I feel before this sublime connection of reforms, now in their infancy around us, I urge the more earnestly the paramount duties of self-reliance. I cannot find language of sufficient energy to convey my sense of the sacredness of private integrity."

Was Emerson in the right? With largest admiration for his genius, with delight in his literary gifts, with faith in his heroic and optimistic temper, may go confidence that his method was not the best. If reform may come through the individual, it may also come through society. It is impossible for the individual to struggle against the adverse conditions of poverty, lack of opportunity, want of education, economic depression, society imposes upon him. No self-reliance, no inward illumination, can take from him slum conditions or relieve him from the stress of toil. To reform the economic conditions of the country is to give the individual an opportunity to be himself. While there was a wide western country with its free land it was possible for the individual to escape from the conditions of economic depression and servitude; but when those lands disappeared there came bitter struggle for the right to toil and for a living wage. Society has always imposed itself upon the individual, and it makes the conditions of his life. There can be no freedom for him until it gives the conditions of that freedom.

In the ethical sense it may be Emerson did not put too strong an emphasis upon self-reliance, but economically his individualism fails at the very point where it is needed most. What individual can master the forces of competition, hereditary advantage, legalized opportunity to wealth, facilities of education, when he has only his own hands and brain with which to meet them? It is true enough that men are not born with equalities of gift, but society adds immensely to these because it gives education to some and not to others. One man begins with wealth and position, and another with nothing on his side. Even if they have the same talent, the one finds his task easy and the other hard. Society does not seek its own good in making it possible that all shall serve it to the best of their capacity. Why should it allow the best education to some and not to others? Its advantage would be found in educating all to use their natural powers to the utmost that is possible. What society spends in caring for the pauper and in punishing the criminal would give to all the ability to serve it with trained and masterly powers.

We have a right to question, if, in the development of the soul, the way of individualism is the best one. Though Emerson seems often to declare this, he recognized the limitation of it in his statement: "No one is accomplished whilst anyone is incomplete. Weal does not exist for one with the woe of any other." But it is the law of self-development many of his students accept and find satisfactory; and they ignore the correlative teaching. He urged the law of individuality and self-reliance until he made these primary, and so they are accepted and practiced by many Emersonians. They become a name for egoism and selfishness, and for indifference to the social welfare. If Emerson was led by temperament and limitation of intellectual gifts to shun political activity and leadership in reforms, his followers too often find in his words excuse for individual indifference to the social good. To no man can individual development serve as the highest law of life. If it does so, it is an attitude of cowardice and treachery. No advantage can give a man the claim to think of self-culture as a right and a duty, if it is to be had with disregard of the culture of all who have a part in society.

We need more of individualism, and not less; but it is not to be had by the way of self-development. The genetic conception of life that came in with Darwin has shown us that the individual cannot advance by himself. The newer sciences of biology, psychology, and sociology, make it plain enough that as society is so is the individual. We have no right to criticise Emerson because he did not know what was not known in his day; but his followers who ignore

the new teaching are justly to be condemned for their narrowness of vision. If individualism is true, not the less true is socialism. To reform the individual we must reform society. The way to a true self-development is the way of social action, a just recognition of our social relations, and a glad acceptance of the tasks society imposes upon all its members.

It is society that creates the individual, and not the individual that creates society. Rousseau's theory of a social compact can have no meaning for us. Society existed before the individual had come to his individuality, and it was by means of it he secured his opportunity of self-expression. It is the attempt to secure the democratic ideal in practice without the socialistic achievement of economic opportunity for all that has made the social and industrial struggle we are now passing through. Political equality is of no meaning when joined to industrial privilege for the few. A true individualism is impossible where the tyranny of wealth and privilege exist. When we have learned that the right hand of individualism is socialism, we shall be ready to secure what Emerson desired. A true socialism is not a tyrant to dominate the individual, but his opportunity and his providence. Opportunity for all is the only way to a true opportunity for the one. Self-reliance must go hand in hand with social action and in that way only can it have effective power.

THE SUNDAY SCHOOL.

Second Series—A Study of Special Habits.

By W. L. SHELDON, Lecturer of the Ethical Society of St. Louis.

CHAPTER XXV.

HABITS OF SERVICE.

Proverbs or Verses.

"A service done by the unwilling is no service."
"He who serves many masters must neglect some."
"He who will not serve one must needs serve many."
"Small service is true service while it lasts."—*Wordsworth.*
"Unwilling service earns no thanks."—*Danish.*
"Whoever serves well and says nothing makes claim enough."
"A servant is known by his master's absence."
"A good servant makes a good master."
"All men cannot be masters."
"Be the first in the field and the last to the couch."
"Honest labor bears a lovely face."
"Deem no man in any age,
Gentle for his lineage.
Tho' he be not highly born
He is gentle if he doth
What belongeth to a gentleman."—*Chaucer.*
"Thou camest not to command, but to serve."—*Thomas A. Kempis.*

Dialogue.

Why is it, do you suppose, that a person rather hates to be called a servant? This is not always true. And it ought never to be true. Still it does happen. Can you suggest any reason for it?

What if some one, for instance, a boy or girl of about your age, should call you their servant, would you like it? "Probably not," you admit. Why not? I ask. What harm would it do?

"Why," you suggest, "it would sound as if they owned us, in a way, or as if we had to do just what they told us. And we should feel as if we did not exactly belong to ourselves."

Yes, I add, but you may have to do this with regard to your fathers or mothers. They control you and you must do what they say. "Oh well," you tell me, "in that case it is one's father and one's mother."

You mean, do you, that your father and mother do not exactly own you? "No," you assert, "they have a right to control us, because they are our parents and are older than we are and have more experience."

What is the actual reason, then, that we do not like to be servants, under any circumstances? "As to that," you suggest, "perhaps it is because as long as we are servants, we cannot do as we please. We must do as other people please. And so it rather makes us rebel."

I want to be sure now, that I know what you mean. Do you suppose that there is a living person in the world who can do altogether as he pleases? "Why, surely," you say. Well, who, for example?

"Why," you continue, "a king or a czar, the man who rules over a country." Yes, that is often asserted. People often talk about what a fine thing it would be to become a czar. You assume, do you, that such a person can do as he pleases?

But do you suppose a czar is ever afraid? "Yes," you answer, "that might happen. Perhaps there might be plots against his life." Would he like this? "Not a bit of it," you confess.

Then how might he act in order to escape from the necessity of being afraid? "Oh, that would be easy enough," you point out. "He could have police and they could look after him."

Yes, but do you know that sometimes in such countries where they have a very strong police, the czar is still very much afraid? We are told that there are times over in Russia when the czar has to stay shut in his palace for weeks, in fear lest something may happen to him. And yet he has a great many police to look after him.

What else could he do besides this in order to avoid the necessity of being afraid? "Well," you reply, "he might try to please the people and make them like him, so that they would not want to injure him." In doing that, do you think he would be doing all the time exactly as he pleased?

"Probably not," you tell me. "It may be he would do this just in order to escape danger to himself." Then, I ask you, is he altogether a free man, even if he is a czar? Is he not to some extent a servant? Is he not compelled to do what he may not like to do? "Perhaps so," you admit.

Then I must ask you further. A servant of whom? Who are the masters to whom he must sometimes be of service? "Why," you tell me, "the people he is placed to rule over." It turns out, then, does it, that a czar or a king must also sometimes be a servant and do things for the people, even if he does not care to do this; or when he would much rather be amusing himself?

If that is true, even a czar or any sort of a king must give up his own pleasures at times and do work for the people he rules over. Then does he not have to do service? Is he not in a sense, partially a servant? "To some extent," you confess.

Why is it, can you tell me, that this notion of being somebody else's servant has been connected with the idea of being owned by somebody, as if the servant was another person's property?

"Oh, that may have come," you suggest, "from former times when there were slaves, and men and women were owned by the persons whom they served." Owned in what way, do you mean? Do you think that it ever happened that they were owned in a sense that they could be bought and sold? "Certainly," you insist.

Do you fancy it ever happened that their masters could punish them by putting them to death? "Perhaps so," you admit.

Yes. Over in Africa, now, in some places a master may put his servant to death because he is angry with him. But you must remember that this implies slavery.

In what way would you assume that being a slave differed from being a servant, as we understand the word "servant" nowadays?

"Well, for instance," you explain, "the servant is paid wages, whereas the slave had no wages, but only received whatever the master chose to give him. And

what is more than that, the servant can spend his money or his wages as he pleases."

Is that all? "No, more than that," you continue, "the servant can change his place if he wants to, he can decide with whom he will work or for whom he will do service." Yes, that is perfectly true.

"Then, too," you add, "the servant cannot be punished in the same way as the slave. He cannot be struck or whipped or starved."

You say, however, that being a servant implies not being able to have one's own way or do as one pleases. This, of course, was true of slavery. But can one as a servant never do as one likes—never, at all?

"Oh, yes," you suggest, "he may have to do what another person asks of him for a certain length of time, so many hours in a day. After that he may be free to go his own way."

It looks then, as if there was a sharp distinction between being a slave and being a servant.

What class of persons, however, especially go under the name of "servants" nowadays. "Why," you say, "those who do service in our homes."

But is there any real difference that you can see between one who does service of that kind, and the clerk in the store or the man who is a bookkeeper, or one who has to work in an office for an employer?

"Yes," you point out, "the servant lives in the house where he or she works." But, after all, isn't it a distinction about a name more than anything else?

You see, every person who works for wages or for pay of any kind, during the time when he is working, is a servant to another or to others. He must do what others tell him, at least up to a certain point.

Do you assume therefore that people really at such times belong to their employer, that they are his property? "No, not at all," you insist. What is it then, that belongs to him, if they are working for pay?

"Why," you continue, "their time is his, or the work that they do for a certain time in the day belongs to him. He has a right to direct them or their efforts during that time."

Yes, that is true. Their time belongs to the employer. But does it belong to him altogether. Has the employer a right to make them do anything he pleases? Is he the owner altogether of their time and their work?

"No," you answer, "only for the kind of work one has agreed to do. Up to that point a man's work and time belongs to the person who employs him, and up to that point he is a servant."

Do you suppose it happens that the employer also may be a servant? Take, for instance, a factory. There may be a foreman who employs the men doing the work in the factory, and those men have to obey him in their work. But is he not also employed by others? "Yes," you admit.

"But then," you continue, "the man at the head of the firm, the president or manager, he is not a servant." How do you know that? I ask. What if he is the officer of a company, who elect him as the president? Then if he does not manage the business in a certain way, or make it profitable, he may lose his position and somebody else may be elected as president. Is he not, then, a servant? "Yes, in a sense," you answer, "he is the servant of the company."

It seems, does it, that even while we may be servants of one set of persons, *they* may be servants of other sets of persons. And so it goes on. The President of the United States, is really a servant and nothing else. He has to do what the people command him to do.

What is it, however, that people usually do service for? "Oh," you tell me, "in order to earn one's living, for wages or salary, in order to make money."

Yes, that is quite true. But is this the whole reason? Does a man always go into the business or take up the kind of work where he can make the most money? "Not always," you admit.

Why not? "Oh," you add, "it may be that he would dislike the kind of work where he could make the most money; perhaps he would much prefer to do the sort of work where he might make less money but where he would enjoy the work more."

Do you suppose that in certain kinds of business or occupation, a man may do a part of the work not for the sake of the money at all, but because he desires to be of some good or to do some good, without pay? "It may be possible," you answer.

What motive would a person have who worked in that way? "Oh," you suggest, "almost everybody is glad to do *some* things for other people without being paid.

Suppose a person never did any more than exactly what he was paid for, just so much and no more, always taking great care to stop at that point. Would you like to have a person of that kind working for you?

"Not exactly," you admit. Why not, I ask. "Oh," you explain, "we should somehow feel as if he looked upon us only as a means for making money out of us." Yes, but what of it as long as he really does the service?

"True," you continue, "but we are human beings and not merely paymaster and laborer. If we are really human beings, we want to be of some service to one another."

It looks, then, does it, as if a person who never would do anything whatever, unless for pay, would be rather a mean sort of a person? Is that the way it strikes you?

Have you ever heard of any class of people who work for wages but who always seem to hang around and want a little extra pay? "Yes, plenty of them," you say. And what is that extra pay called, sometimes? "Oh, a fee!"

Suppose, for instance, the man who runs an elevator, and who got his regular wages, acted as if he wanted everybody to give him a little something extra now and then?

"Well," you suggest, "it would seem rather small." Why? I ask. "As to that," you reply, "such a man looks upon everybody as if he wanted to make money out of them, when he is being paid already."

You think then, do you, that those who hang around for small fees besides the wages they get, are not a very high class of people? I must confess that I agree with you.

It really hurts the character very much for a person to be always trying to get money out of everybody, besides the wages they receive. People do not like that sort of character.

When a man has done something for you, a service of some kind without pay, how do you feel toward him? "Oh," you answer, "we naturally feel grateful or kindly toward him." And do you respect him more? "Yes, even more."

If, however, he waits around and wants a fee, and you pay him, what sort of a feeling do you have? "Why," you say, "we are quits then. We want him to go away, and we have a sort of feeling of contempt for him."

And don't you think the man also loses somewhat in his own self-respect? All over the world you will find that people despise those persons who hang around waiting for fees. They feel a contempt for such individuals. They never think of them as being equals with themselves.

When a man takes fees besides the wages he receives, at once he makes himself an inferior to the one who gives the fee. He puts himself in a position where he knows he can be despised. If we wish to have the respect of other people, sometimes we have got to be of service to them without asking for pay.

For instance, when two people are on an "equal plane" as we say—you know what I mean by that, I think—two men employed in an office as bookkeepers or something like that, and one of them does a little favor for the other, he would not expect pay, would he? "Probably not," you answer.

But suppose he did. What if he acted as if he wanted to be paid? "Why," you add, "then he would simply take the attitude of an inferior." They would not then be friends or act as if they were equals, would they?

But now on the other hand, where a man has a regular occupation which he has studied to fit himself for, and then receives wages or salary from an employer, does he then make himself inferior to the employer? "No, not at all," you assert.

Why not? "Oh," you answer, "the employer may also receive a salary from somebody else. Each one of them is doing what he has fitted himself for, and it is right that he should receive wages or salary for that kind of work."

And why should he not ask all sorts of small sums from other persons? "Because," you explain, "he receives his wages or salary, and he ought to be willing to do a little extra service now, and then for others, just for the sake of human fellowship."

I wonder if you know, by the way, that those occupations where people are paid by fees, as we say, rather than by regular wages, are usually despised occupations. Persons in such employment are always looked down upon, and they know it too.

The man who earns regular wages or salary, can hold his head high and feel himself just as good as anybody else. But the one who is paid in small ways by everybody for everything he does, gets into a habit as we have said, of looking upon everybody only as *things* to make money out of.

You see that when a person looks on us in that light, we do not feel toward him exactly like a fellow-creature. If you want to preserve your self-respect and be respected by others, and do not wish to have others look upon you as inferiors, avoid that kind of work where you would be tempted to look all the while for fees. You may lose more than you make by it.

You may know, for example, how grown people feel when they go to a hotel, and boys or people in service there all stand around waiting on him and acting every moment as if they wanted to be paid for something; how disagreeable the feeling is; how, even when we pay the persons, we half-despise them. It is the same in restaurants where we fee the waiters.

Do you see another reason, I wonder, why this manner of earning one's living or making money is contemptible. How was it in the days of slavery when there was no such thing as wages? How was it that the slaves got any money or any favors? "Oh, you say, "by begging or seeking for such favors; by making one's self more completely a slave."

You see how it is that those persons who wait around in order to be paid each time for everything they do, are really putting themselves back into a sort of slavery? They are the least free of any class of servants. And that is why, in spite of ourselves, we half-despise them, just as we should be inclined to look down upon a slave.

I wonder if you can understand how it is that a person actually can earn money and then find out that he fails to get just what he thought he would gain by means of money. In order to get it he makes himself half-despised. And yet he earns the money partly in order to have the respect and goodwill of other people.

All people who do service for wages and salary for the kind of work which they can do well, are in a sense on a plane of equality. It is when we try to make people pay us in extra ways for work that we cannot do well or for the little services we owe to each other as human beings, that we make ourselves inferior, and in a sense acknowledge that we are not as good as the persons we are serving.

Points of the Lesson.

I. That all persons are servants in one form or another. No one can do exactly as one pleases.

II. That a servant is not a slave. He belongs to an employer only for the length of time and form of service he has contracted for. The employer in another way is also a servant.

III. That expecting to make something out of others for each and every service of every kind one renders, is unworthy of us.

IV. That in regarding every person as a means for making money out of him, is a way of treating persons as mere things and not as human beings.

V. That looking for fees or extra payment besides one's usual wages or salary, puts us on a plane of inferiority to those we serve and makes us despised by them.

VI. That we should not expect to be paid twice for a service, once in the way of salary or wages, and again in the way of a fee.

VII. That living on fees is putting one's self back in the days of slavery, before wages and contracts were introduced. Wages mean independence; fees imply a badge of slavery.

VIII. That wages and salary can be paid between men as equals. But in the acceptance of a fee one places one's self on a plane of inferiority.

Duties.

I. We ought to respect service as the true lot of every human being.

II. We ought to be willing to do some service without pay, in the spirit of human fellowship.

III. We ought never to receive any kind of pay which would put us on a plane of positive inferiority towards those whom we serve.

Poem: "The Elixir," by Geo. Herbert.

FURTHER SUGGESTIONS TO TEACHERS.—If it is permissible to introduce the religious phase at all in these lessons, the above poem is a rare gem, and as one of the most beautiful of its kind should be committed to memory by all the members of the class. The tone of it gives dignity to labor and to every form of true service. The effect of it is to make the person feel that in any kind of honest work he is doing more than earning his living, in that he is rendering a service to the whole human race, in contributing a share to the cause of Humanity. There is a sublime suggestion here of a Common Human Brotherhood in its suggestion of the Brotherhood of Man and the Fatherhood of God. As regards the various points in this lesson on "Habits of Service," there is material enough here for a number of lessons. The whole problem of fees, wages, salaries or payment of any kind for service rendered, is a delicate one. One of the greatest weaknesses of human nature is this desire to receive a little extra payment in the form of a gift or *bonus*. We do not wish to condemn it altogether, inasmuch as there are times when the regular payment may be inadequate. Then, too, there are classes of servants whose only wages would come in the form of fees, and we do not wish to imply that such persons must necessarily be despised, if that is the only way they have of making a living. Yet we do wish most emphatically to throw a contempt around fee-taking or the insistence on fees on the part of persons doing a service for which they are paid reasonable wages by a company or employer. It is legitimate to point out therefore, the kind of feeling we naturally have, when in order to get the service we are entitled to at a hotel or restaurant or any public place, we are compelled to pay something in addition, to those serving us. The tables may then be turned and it could be pointed out how persons in the other walks of life may be guilty of the same offense in another form, and that in doing so they put themselves on a plane of inferiority. On the other hand, we do not wish in such a lesson to make a man feel that he is not entitled to wages or salary for service rendered.

There is a nice distinction which can be made with regard to the kind of work for which one fits one's self and through which one expects to earn one's living. In the profession of medicine, for instance, a doctor is entitled to expect a fee for the service he performs. But if any man who had not been educated as a doctor should temporarily render a little service of the kind that would usually come from a physician, and then expect pay for it, he would be looked down upon or despised. The young people should be encouraged to feel that they ought to be willing to render gratuitous services in those directions where their regular occupation or profession is not involved. Furthermore it is very important to foster a spirit of willingness to do some extra service for the world, even in one's occupation, without always being remunerated for it. The teacher may dwell on the fact that many noble physicians do a great deal of gratuitous service of this kind, asking no pay whatever. The point could also be discussed as to how far we may take pay for services rendered to personal friends, although this is rather a delicate problem. The points of ethical distinction in most of the questions having to do with this whole subject will readily be brought out by the class members themselves. If anything can be achieved in the way of removing the opprobrium attached to the word "service," the result would be worth the effort. We should strive to elevate this word and to make all people feel that they are mutual fellow servants, one of the other. There is a good point for illustration in the opening chapter of the novel "Adam Bede" by George Eliot, which the teacher could review and bring out before the class members; where the hero of the tale rebukes his brother for stopping work and throwing down the tools exactly at the stroke of the hour, instead of "finishing off" the work by continuing a few moments longer. In the way of a biography it might be well to introduce the story of the life of Mary Lyon, as bringing out the way a person may consecrate one's whole career to service. A sketch could be given of the trials and difficulties this woman underwent in order to educate herself, and how she devoted herself to the cause of the higher education of women in the fore part of the nineteenth century, when colleges for women had scarcely come into existence. Tell the story of the sacrifices she made, how indifferent she was to her own welfare in order to accomplish this high purpose, and what grand results she finally achieved. We do not wish to make every young girl feel that she is to have a similar aim on a large scale. But it is well now and then to hold up the picture of a life in this way before young people, as an inspiration in showing what *can* be accomplished when the effort is truly made. The point can be brought out that the secret of the success of this woman was in her "Habits of Service."

A Pa Gladden Prayer.

"Lord o' all souls, we come before thee this night ter ast thee ter notice our brother waitin' on the bank fer the angels ter beckon him acrost. Thou knowest thet his hour air at hand, an' the clockworks o' his bein' air clean out o' repair. Lord, he air willin' an' eager ter pass over. He air all ready an' firm in believin' thet thar air a foothold on the other side. Lord, send fer him! Lord, call him home 'thout any more delayin', whar he'll never be a pilgrim ner a furriner, but an inheritor o' thy grace an' thy love onspeakable."—*From "The Passing of Elkanah Ritter" in March Century.*

We fear originality as a coat which is too new, and do our utmost to be like the rest of the world.—*Carmen Sylva.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Mysteries.

All mysteries that fade in light,
Like stars that hide in depths of blue,
But pass away from outward sight,
To be within more sure and true.
For everything of this wide world,
Must at last be found within;
There all the Cosmos is unfurled;
There all infinity we win!

WILLIAM BRUNTON.

Foreign Notes.

A CURE FOR NIHILISM.—One significant result of the opening up of Siberia by the Trans-Siberian railway appears from a study of Consul Woodhouse's annual report on the trade of the Riga district. This shows that no sooner was the railway opened than the supply of butter from the interior increased to such an extent that special arrangements had to be made for its transportation by land and sea. From 10,000 tons of butter exported from Russia in 1899, the export rose in 1901 to over 31,000 tons. The increase in the export of eggs was almost as rapid. "The importance of such facts," says *New India,* "is far greater even than appears at first sight, for the mujik, absolutely unspoilt by any degree of commercial and industrial profit-sharing, and in his abject poverty always ready to lend his ear to the doctrines of malcontents and nihilists, in seeing that the produce of his fat pasture lands, which stretch in unnumbered miles through Central Russia, can now be readily sent to market, and that his fowls, fed bountifully and at smallest cost on the grain yielded by his marvelous wheat fields, are beginning to lay golden eggs, as it were, will very soon be less keen on the plausible doctrine of 'share and share alike.' And it is by no means a utopian idea to look forward in the near future, thanks to the Siberian railway, to the conversion of an important part of all the Russias from a large starvation camp to a contented and prosperous region."

THE PRIX DE ROME."—The 9 February, 1903, M. Chaumié, the French minister of public instruction, decided that this year women should be allowed to compete for the much-coveted prix de Rome. Commenting on this announcement, the *Signal de Genève,* always ready to take up the cudgels in behalf of women, remarks that some men, never having realized that talent and genius are the result of ages of culture and selection, deny the possibility of these gifts in woman because she has hitherto produced no masterpieces in the domain either of art or science. They have in time past refused women admission to schools of art, as well as access to public competitions, without showing any good reason for such partiality. Small wonder then that feminine work showed a certain inferiority. Now that justice is at last done them we shall see whether or not after a rational education, one-half the human race is doomed to permanent inferiority.

AN ANTI-TEMPERANCE CRUSADE.—The *Signal de Paris* calls attention to the organization of a union for the defense of absinthe, a society for the study and development of the liquor interests, with 2,500 shares of stock. Its purpose is to combat to the utmost all anti-alcohol or temperance societies and resolutely to defend the use of absinthe. To this end it will claim from the public authorities protection for absinthe and all analogous beverages, and will seek "to utilize every direct means of propaganda and of influencing the public with a view to the rational defense of absinthe and the interests connected

with it." In view of the often recognized fact that the wide spread use of absinthe constitutes one of the greatest evils in French society to-day, it would seem that perhaps the temperance forces are beginning to make some perceptible impression, or the liquor interests would not find such actively defensive measures necessary. Certainly their action is not likely to make the anti-alcohol crusaders less determined.

DANISH STUDENTS AND POPULAR EDUCATION.—The *Signal de Genève* quotes from a letter in *l'Europé*, this interesting account of what is being done in Denmark in the line of university extension:

"Beside the universally known popular secondary schools for the peasants, and the technical schools where the simple artisan works in company with the artist, the architect or the great manufacturer of the future, alongside of all these a group of Danish students has undertaken an educational work among the laboring population of the capital, the cities and the country, for adults and for children. A work which is not only unique—because it is done quite gratuitously and is sustained solely from the resources of those interested—but which is really recognized by opponents and advocates alike as a work of social upbuilding of the very greatest value for the whole intellectual life of the country.

"This academic group—the *Studentersamlund*, a student society organized twenty years ago—has just appointed a committee whose business it shall be to centralize all this work of popular instruction. Here is the imposing list of subjects it will have to consider:

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M. E. H.

Suggestions for Easter.

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